HASSAN DISTRICT.

8

Belur Taluk.

At the town of Bêlûr, on a pillar lying in the enclosure of the Kêśava temple. (This was brought from the ruins of the fort walls at Bêlûr).

Kannaḍa language and characters.

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಭಾನುಸಂವತ್ಸರ ಸುರಿಸಂ
2. ಕ್ರ ಮಾಣ ಸಾತಿವಡೆರು . . . . ಬರ
3. ಲೆಂದು ಸಗಣೇಸ್ವರಕೊಪ್ಪ ಸಾತಯ ವಡೆ
4. ರು ಪೊತ್ತೆಸಲಲೆಂದು ರಾಸಿಗೆ ಸೊಪ್ಪ
5. ಕಟ್ಟಿ ರಾಜ(ಸಿ)ಯವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
6. ಡಿದರು ಗೋಳಿಯಬೀಡಿನ ಸಿವದೇವನ ಹೆಂಡ
7. ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ಪೊಡಗೊಂಡು
8. ಬಂದು ತಂನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
9. ದು ಆರಾಸಿಯೊಳಗೆ ತಂನ ಭತ್ತವನು ಕೊಂ
10. ಡು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೂಱಮೂವತ್ತೆರಡು ಸೊ
11. ಲಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣಸ್ವಾಮಿಯಿಂ ತೆ
12. ಗೆದು ಸೊಲಗೆಯಲಿ ಆ ನೂಱಮೂವತ್ತೆರಡು ಸೊಲ
13. ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದರು ಆವಾವವನು ಧರ್ಮ್ಮ ಬು
14. ದ್ಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೀಸಿಕೊಂ
15. ಡು ಸೊತೆಯನಿಕ್ಕಿಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡೆ
16. ಱ ಅಕ್ಕರಿಲ್ಲಾ . . . . (ದುಣುವ ॥ ?)

Note.

This inscription seems to record that one Sâtivaḍeyar or Sâtayavaḍeyar of Saganêśvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves. But it is stated that a lady who was the wife of Śivadêva of Gôḷiyabîḍ brought some men from Garaji and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the paṭṭaṇasvâmi of Bêlûr. It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple. It was further laid down that there was no written charter of the king and priests (or Râju uḍer) for this grant.

The meaning of this record is far from clear. It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of paṭṭaṇasvâmi of Bêlûr makes it probable that the temple referred to is the well-known Kêśava temple at Bêlûr. Nothing is known about this Sâti Voḍeyar.

The date of the grant is given as Svabhânu-saṃvatsara Sûrya-sankramaṇa. The date is not expressed in terms of the Śaka era. No particular sankramaṇa day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century. In the 15th line there is an expression *yidakke Râju uḍera akkarillâ*. This might be interpreted as: "there is no authority (letter) of Râju uḍer (Râja Vaḍeyar) for this" or "there is no (necessity for) authorisation of this grant from the kings or priests." In case the former meaning is taken, the grant would go to the reign of King Râja Vaḍeyar I of Mysore who became king of Seringapatam in 1610 A.D., but he was not the ruler of the Bêlûr kingdom in his reign and the characters also point to an earlier date.

The place Saganêsvara Koppa cannot be located. There are two villages Hire Sakuna and Chikka Sakuna in the Sorab Taluk. Whether they have anything to do with Saganêsvara Koppa cannot be determined. Śakunarâya is said to be the name of the god Ânjanêya (M.A.R., 1911, p. 53). Gôḷiyabîḍ and Garaje are villages in the Mûḍagere and Bêlûr Taluks.

9

At the same town Bêlûr, on a fragmentary stone found in the back-yard of Mailârayya's house.

Size 2′×1′.

Kannaḍa language and characters.

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ಮೈಲಾರಯ್ಯನವರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನೆಲವನ್ನು ಅಗೆಯುವಾಗ ಸಿಕ್ಕಿದ ಶಾಸನದ ತುಂಡು ಕಲ್ಲು—ಎಡಭಾಗ ಹೋಗಿದೆ.

ಪ್ರಮಾಣ 2′×1′.

1. . . . . ತ್ರೈ
2. . . . . ವಾಪಳ
3. . . . . ಪೊಯ್ಸಣ ಚಕ್ರವ
4. . . . . ಮಹಾರಾಜಧಿರಾಜಂ
5. . . . . ದ್ಯುಮಣಿ ಸರ್ವ್ವಜ್ಞ ಚೂಡಾ
6. . . . . ಡ ಏಕಾಂಗ ವೀರ ಅನಹಾಯ
7. . . . . ಮಗಧರಾಜ್ಯ ನಿಂಮ್ಮೊರ್ಳನ ಚೋಳ ರಾಜ್ಯ
8. . . . . .ಹೊಯ್ಸಣ ಶ್ರೀವೀರ ನಾರಸಿಂ
9. . . . . ರಲು ಸಕ ವರುಶದ ೧೧೫೦ ನೆಯ ವಿಶುಸಂ

10. . . . . ರೂಂ ಮೆಯಲಂಣ್ಣಮ ಭಟ್ಟರ ಮೆಗ ದೋರಪ
11. . . . . ವೇಳಾಪುರದಲ್ಲಿ ಶ್ರೀ ಗೋಪಾಳದೇವರನು ಸು
12. . . . . ರಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಉಡ ಚಟ್ಟಗಉಡ ತಗ
13. . . . . ಲೋಕಗಉಡ ಕಂಣ್ಣಗುಪ್ಪೆಯ ಬಂಮ್ಮಗಉಡನೊ
14. . . . . ಳು ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವ್ವ
15. . . . . ದಂಣ್ಣಾಯಕರು ಯೀಗೋಪಾಳ ದೇವರಿಗೆ ಎಂಮ್ಮೆಸಂದಿಯ ಹೊಸಹ
16. . . . . ಸಂ ಲಗೆ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ
17. . . . . ಸುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡೆ ಬೆಲುಹೂರ ಕೊಟ್ಟಗೆದೆಱೆವೊ
18. . . . . ರಸಮಸ್ತ ನಖರಂಗಳು ನೂಲಪರ್ವ್ವಕ್ಕೆ ಸಲಿಸಿ ಬಹಗಂಸೆಡೆ
19. . . . . ವಾಸಿ ಮಾಧವ ದಂಣ್ಣಾಯಕರು ಗೋಪಾಳ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
20. . . . . ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಮಲಿಯದಂಣ್ಣಾ
21. . . . . ದಂಣ್ಣಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವಳ್ಳಿಯನು ಶ್ರೀಗೋಪಾ
22. . . . . ಯ ಬಸವಯ್ಯನ ಮಗ ಸಾವಾಸಿ ಬೊಪ್ಪಜ್ಜನು ಬಳ್ಳವೆನಾಡೊಳ
23. . . . . ಬೆಲೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಶ್ರೀವೈಷವರುಂ
24. . . . . ನೂಱೆಂಟು ಮಹಾಜನಂಗಳು ಮದುವೆಯಲು ಉಚಟಿ (ವ ?)
25. . . . . ಂತದಲು ಹಾಗಒಂದು ಯಿಂತಿನಿಸುವನೆ ಬೆಲುಹೂ
26. . . . . ಬಹರು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
27. . . . . ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಳ ದೇವರಿಗೆ ಸಂ
28. . . . . ಯಮಗ ವಾಚಿಸೆಟ್ಟಿ ಶ್ರೀ ಗೋಪಾಳ ದೇವರಿಗೆ ಮುಂ
29. . . . . ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ
30. . . . . ದಾನಾಭ್ರೇಯೋನು ಪಾ
31. . . . . ಂದ ದಂಣಾ . . . . . .

Note.

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost.

It belongs to the reign of the Hoysaḷa king Narasimha II and is dated in the year Vishu Ś 1150. . . It states that the god Gôpâḷadêvaru was set up at Bêlûr in that year by Aṇṇamabhaṭṭa's son Dôrapa and that certain gauḍas named Muddagauḍa of Toḷalu, Chaṭṭagauḍa, Lôkagauḍa of Tagare, Bammagauḍa of Kaṇṇaguppe made a grant of land named Kârabayal for the god. Among the other grants for the same temple are mentioned the gift of *koṭṭage-deṛe* (tax on cattle sheds) of Beluhûr (Bêlûr) by Râmadêva-heggaḍe, customs officer, some money grant by the *nakharas* (merchants) for the *nûla-parvva* festival (Śrâvaṇi festival): some land grant in the Tagare-nâḍ district by Sâvâśi Mâdhava-daṇṇâyaka: the gift of the village Mallavaḷḷi in Tagarenâḍ by the mahâpradhâna Maliya-daṇṇâyaka: the gift of some land by Sâvâsi Boppajja, son of Basavayya, after purchasing the same in the Baḷḷavi-nâḍ district and also the gift of some land at Emmesandi village by some daṇṇâyaka.

The Śrîvaishṇavas (of Bêlûr) and 108 mahâjanas (Brahmans) also of Bêlûr? agreed to pay one hâga on each occasion of marriage in their houses for the services of the same god Gôpâḷa and they would thus help or protect the charity. A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Mâchiseṭṭi is also stated to have made some grant for the same god. The details of the grant are not clear.

The usualimprecatory stanza occurs at the end of the grant.

It is not known what became of the temple of Gôpâḷasvâmi referred to here at Bêlûr. No temple of that name now exists in the town.

The dating of the grant seems to be irregular. Ś 1150 is Sarvadhârin corresponding to 1228 A.D. The nearest cyclic year Vishu is Ś 1143 equivalent to 1221 A.D. Taking the cyclic year as correct, the date is equivalent to 1221 A.D.

10

At the same town Bêlûr on a stone set up in the land of Varadaiyangâr near the Yagachi river to the north-east.

Size 2′—6″ × 1′.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊಳೆಯ ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗದ್ದೆಯಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದು ಈಗ ತೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$.

ಶಂಖ, ಕೋದಂಡರಾಮ, ಚಕ್ರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ಸ
2. ಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೧೦ ವ (ಮ?)
3. ಂ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
4. ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರಮ
5. ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ಕರಾಯರು
6. ತೆಪ್ಪದ ನಾಗಂಣವೊಡೆಯರಕಯ್ಯ
7. ಲು ಮಾಡಿಸಿದ ದ್ದಂಮ್ಮರ್ಿವನೂ ಪಾಲಿಸಬೇ
8. ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
9. ಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರಿಗೆ ನಿರೂ
10. ಪವಕೊಟ್ಟು ಬೇಲೂರ ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀ
11. ಪಾದಂಗಳ ಮಠದ ಶ್ರೀರಾಮದೇವರಿಗೆ
12. ಪೂರ್ವ್ವದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮ
13. ದೇವರ ಅಮ್ರುತಪಡಿ ಯತಿಗಳಭಿಕ್ಷೆ ದೇವ
14. ರ ದೀಪ್ತಿಗೆ ಕೊಟ್ಟುಬಹ ವರಹಗಳ॥ ೩
15. ರಿಂಗೆ ಬೇಲೂರ ಮಾಲೆಗಾಱ ಚಲುಡ

16. ಪ್ಪಬಸಪ . . . . ಸೆಟ್ಟಿಗಳಭಾಗೆ
17. ಯ ಕೋಟೆ . . . ಯಬಯಲಗ
18. ದೆಕಡಹು . . . . ಬಯಲಲೂ

ಎಡಗಡೆ.—

19. ರಿಂದೆ ಬೇಲೂರ ಮಾಲೆಗಾಱ ಚಳು
20. ಡಪ್ಪಬಸವಂಣನಾಯಕರುಗಳಿ
21. ಗೆ ಯೀಕೋಟೆಯಬಯಲಗದೆಕಡಹು
22. ಭಣಗಿಲಬಯಲಲು ಕಡಹು ೧೪
23. ಭಯಂ೨ನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟಕೊ
24. ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರಸರು ಗು
25. ಂಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರ ನಿ
26. ರೂಪದಿಂದ ಹೊಂನಿಂಗೆ ಶಲವಾಗಿ ಕೊ
27. ಡಗಿಯಾಗಿನಡವಹಂಗೆ ಕೊಟ್ಟಗದ್ದೆ ಊ
28. ರಸೇನಬೋವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
29. ಗರಸರ ಬರಹ ಯೀಧಂಮವನೂ ಬ್ರಾ
30. ಹ್ಮಣ ಕ್ಷತ್ರಿಯ ವಯಿಶ್ಯ ಶೂದ್ರ ಮುಂ
31. ತಾಗಿ ಕಿಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
32. ಲಿ ಗುರುಮಾತಾಪಿತ್ರುಗಳ ವಧಿಸಿದ ದೋ
33. ಷದಲಿ ಹೋಹರು ॥ದಾನಪಾಲನಯೋ
34. ಮಧ್ಯೆ ದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
35. ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
36. ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrîmatu Bahudhânya-sa
2. ṃvatsarada Bhâdrapada śu 10 Va (Ma ?)
3. ṃ śrîmada mahârâjâdhirâja râ-
4. ja-paramèśvara śrî Vîra Harihara-ma-
5. hârâyaru śrî Vîra Bukkarâyaru
6. Teppada Nâgaṃṇa-voḍeyara kayya-
7. lu mâḍisida ddarmmavanû pâlisabê-
8. keṃdu Harihara-mahârâyaru Guṃ-
9. ḍappa-daṃṇâyaka-voḍeyarige nirû-
10. pava koṭṭu Bêlûra Surêndra-tîrtha-śrî
11. pâdaṃgaḷa maṭhada Śrî Râma-dêvarige
12. pûrvvadalli aramaneyiṃda śrî Râma-
13. dêvara amrutapaḍi yatigaḷa-bhikshe dêva-

14. ra dîptige koṭṭubaha varaha ga 4½ 3
15. riṃge Bêlûra mâlegâṛa Chaüḍa-
16. ppa Basapa . . . . . setṭigaḷa bhâge-
17. ya kôṭe . . . . . ya bayala ga-
18. de kaḍahu . . . . . bayalalû-

Left side—

19. riṃde Bêlûra mâlegâṛa Chaü-
20. ḍappa Basavaṃṇa-nâyakarugaḷi-
21. ge yi-kôṭeya bayala gade kaḍahu
22. Bhaṇagila-bayalalu kaḍahu 1 ü-
23. bhayaṃ 2nu Śrî Râmadêvarige koṭṭa ko-
24. ḍagiyâgi Bêlûra Nâgarasaru Gu-
25. ṃḍappa-daṃṇâyaka-voḍeyara ni-
26. rûpadiṃda hoṃniṃge śalavâgi ko-
27. ḍagiyâgi naḍavahaṃge koṭṭa gadde û-
28. ra sênabôva Nârâṇa-dêvana baraha Nâ-
29. garasara baraha yî dhaṃmavanû Brâ-
30. hmaṇa Kshatriya Vayiśya Śûdra muṃ-
31. tâgi kiḍisidavarige śrî Vâraṇâseya-
32. li guru-mâtâ-pitrugaḷa vadhisida dô-
33. shadali hôharu ‖ dâna-pâlanayô[r]
34. madhye dânâchchhrêyônu-pâlaṇaṃ dânâ[t]
35. svarggam avâpnôti pâlanâd achyutaṃ pa-
36. daṃ maṃga[ḷa] maha śrî śrî śrî

Translation.

Be it well. On the 10th lunar day of the bright half of Bhâdrapada in the year Bahudhânya, on Vaḍḍavâra, the illustrious mahârâjâdhirâja râja-paramêśvara śrî Vîra Hariharamahârâya issued a nirûpa to Guṇḍappa-daṇṇâyaka, in order that he might protect the charity made by śrî Vîra Bukkarâya through Teppada Nâgaṇṇa Voḍeyar:—

In place of the former payment by the palace of 4 varahas and 8 haṇas to the god śrî Râma, of the maṭha of Surêndratîrtha-śrîpâda at Bêlûr for food offerings to the god Śrî Râma, feeding of ascetics and illuminations, wet lands to the extent of 2 kaḍahus consisting of the portions of wet lands of Mâlegâṛa (garland-maker) Chauḍappa and Basappa in the rice lands adjacent to the fort at Bêlûr? including one kaḍahu in Bhaṇagilabayal [meaning of the details of the lands granted not clear] were given as *koḍagi* for the god Śrî Râma dêvaru by Nâgarasa of Bêlûr under the nirûpa of Guṇḍappa-daṇṇâyaka Voḍeyar.

Writing of Nâraṇadêva, the village accountant. Writing (signature) of Nâgarasa.

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śûdra, will incur the sin of slaying his parents in the holy Vâraṇâsi. Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall. Good fortune.

Note.

This inscription stone was lying buried in the land of Mr. Varadaiyangâr and discovered by him while making some improvements to his land. There is writing both on the front and a side of the stone. Above the writing in front are carved the figures of conch and discus and Râma holding a bow.

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara. From the references to his predecessor Bukkarâya and also to the ministers Teppada Nâgaṇṇa Voḍeyar and Guṇḍappa-daṇṇâyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404. The object of the grant is to record the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra-tîrtha of Bêlûr in place of a money grant of 4 varahas and 8 haṇas made by the king Bukkarâya (Bukka I, 1356–1377) from his palace for the same object through his minister Teppada Nâgaṇṇa Voḍeyar. The order is addressed by the king Harihara II to his minister Guṇḍappa-daṇṇâyaka and carried out by Nâgarasa of Bêlûr.

Of the persons named in the grant, Teppada Nâgaṇṇa Voḍeyar was a general under the Vijayanagar King Bukka I (*see* E. C. VI, Mudagere 25 of 1359; E. C. IX, Hoskote 93; M. A. R. 1936, p. 95, Chandâpura stone of 1360 A.D.). He had a title Khantikâṛa-râyara-gaṇḍa. Guṇḍappa-daṇṇâyaka was an officer of Harihara II. He re-built the tower over the gateway of the Bêlûr Kêśava temple in 1397 A.D. (E. C. V, Belur 3).

Regarding the donee Surêndra-tîrtha-śrîpâda, the head of a matt at Bêlûr, very little is known. There is a small matt at Bêlûr belonging to the head of the Râghavêndrasvâmi Matt. There is however no ascetic at the matt nor is the god Kôdaṇḍarâma enshrined therein. An ascetic of the lineage of the Râghavêndrasvâmi matt named Surêndra-tîrtha is known to have flourished in 1513 A. D. and the god worshipped in the matt is Râma with the bow (M. A. R. 1917, p. 17). But the date is too early for the present grant. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surêndra-tîrtha-śrîpâda of the present grant.

The date of the record is given as Bahudhânya-sam. Bhâdrapada śu 10. The only Bahudhânya occurring in the reign of Harihara II is the year Ś 1320 Bahudhânya. Taking this year Bhâdrapada śu 10 coincided with Thursday, 22nd

August 1398 A. D. The week-day given in the grant appears to resemble Va standing for Vaḍḍavâra which by some is taken to be Thursday and by others as Saturday. Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A.D.

11

At the village Biṭṭaravaḷḷi in the hobli of Bêlûr, on a vîragal at the entrance of the village.

Size 2′—6″×2′—0″.

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಿಟ್ಟರವಳ್ಳಿ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮನು [ಮ] ಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪೂರವರಾ
2. ಧೀಶರಂ ವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ಸನಿವಾ
3. ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಅಸಹಾಯಶೂ
4. ರ ಪ್ರತಾಪಹೊಸ್ಯಣವೀರಬಲ್ಲಾಳಭೂಪತಿ ಕುಱುಗೋಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

5. ಕೋಟೆಯ ಕೊಂಡಲ್ಲಿ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟಿದೇವನಮೇಗಾಹಿನಲೆಂಕ ಬಿ
6. ಟ್ಟಯನ ಮಗ ಲೆಂಕ ಮಾಚೆಯನ ಮಗ ಬಳ್ಳಿಗಾವೆಯಬಂಮೆಯನ
7. ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ಶದ ೨೦೨೭ನೆಯ ಆನಂದ ಶಂವತ್ಸರ
8. ದ ಭಾದ್ರಪದ ಸುದ್ಧ ಪಾಡಿವಸುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗೆ
9. ಅವನಂಣ ಲೆಂಕಸೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು ॥ ನಮಶಿವಾಯ

Transliteration.

I—

1. svasti śrîmanu [ma] hâmaṃḍaḷêśvaraṃ Dvârâvatî-pûravarâ-
2. dhîśaraṃ Vâsaṃtikâ-dêvî-labdha-vara-prasâdaṃ Sanivâ-
3. ra-siddhi giru-durga-malla chaladaṃka-Râma asahâya-śû-
4. ra Pratâpa Hosyaṇa-Vîra Ballâḷa-bhûpati Kuṟugôḍa-

II—

5. kôṭeya koṃḍalli Biṭṭarahaḷḷiya Biṭṭidêvana mêgâhina leṃka Bi-
6. ṭṭayana maga Leṃka Mâcheyana maga Baḷḷigâveya Baṃmeyana
7. maga Kûsarâmaya Sakavarśada 2027 neya Ânaṃḍa-śaṃvatsara-
8. da Bhâdrapada suddha pâḍiva Sukravâradaṃdu Kûsarâmeyaṃge
9. avanaṃṇa Leṃka-Sômeya nilisida kallu॥ nama Śivâya

Translation.

Be it well. When the illustrious mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvî, Śanivârasiddhi,

giridurgamalla, a Râma in moving battle, unassisted hero, Pratâpa Hosyaṇa Vîra Ballâḷabhûpati captured the fort of Kuṟugôḍ :—

Kûsa Râmaya, son of Bammeya of Baḷḷigâve, who was the son of Lenka (personal attendant) Mâcheya, son of Lenka Biṭṭaya, body-guard (mêgâhina-leṃka) of Biṭṭidêva :—

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sômeya, elder brother of Kûsa Râmeya set up this stone for Kûsa Râmeya : salutation to Śiva.

Note.

This records the death of a warrior named Kûsa Râmeya, descendant of Lenka Biṭṭaya, who belonged to the bodyguard of the Hoysaḷa king Vishṇuvardhana, on the occasion of the capture of the fort of Kuṟugôḍ by the Hoysaḷa king Ballâḷa II. The present vîragal is said to have been set up by the elder brother of the deceased warrior. The words expressing the death of Kûsa Râmeya are omitted in the record though the meaning intended is quite clear.

Regarding the date of the death of the warrior, the vîragal has the date Ś 2027 Ânanda sam. Bhâdra. śu. 1 Friday. The last figure 7 is not quite clear. The date however is quite wrong. The king in whose reign the event recorded took place is named Hoysaḷa Ballâḷa who took the fort of Kuṟugôḍ. It is known that this fort was captured by Ballâḷa II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A.D. (*see* E.C. V, Belur 204 and Arsikere 5 of 1194 A.D.). The Śaka year given in one of these records is 1117. In the present vîragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Ś 1117 Ânanda, Bhâdrapada śu. 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday. Hence the date of this vîragal may be regarded as equivalent to Friday, 16th September 1194 A.D.

Kurugôḍ is a place in the Bellâri District and is referred to in several inscriptions. This is one of the instances of vîragals set up in the native places of the warriors slain in battle, though the field of battle was far away.

12

At the village Hiri Garje in Arehaḷḷi hobli, on a vîragal near the Guṇḍabrahma shrine.

Size 2′—6″ × 1′—3″.

Kannaḍa language and characters.

ಅರೆಕಳ್ಳಿ ಹೋಬಳಿ ಹಿರೆಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡಬ್ರಹ್ಮ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{4}'$.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಶ್ರೀಸಕ ವರುಷ ೧೨೦೯ನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗು-
2. ನ . . . ದಂದು . . . . . .
3. . . . . .
4. ಹಿರಿಯ ಗರ್ಜೆಯ ತುಱುವಮಗುಟ್ಟಿ . . . . . .
5. ರದು . . . . ಯಲು

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

6. ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ
7. ನ ತಂಮ . . . . ರ ಗಲ ನಿಲಿಸಿದ

Note.

This inscription is full of lacunæ as several letters are quite worn out and are illegible. It seems to record the heroism of a warrior in protecting the cattle of the village Hiriya Garje against robbers and his death while fighting. A younger brother of the deceased warrior is said to have set up the vîragal. It is dated in Ś 1209 Vyaya sam. Phâlguna corresponding to February 1287 A.D. No king is named in the record.

13

At the village Haḷebîḍ in the hobli of Haḷebîḍ, on a pillar in the south-eastern corner of the navaranga in the Hoysaḷêśvara temple.

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಆಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಹೇಮಳಂಬಿಯ
2. ಚಯಿತ್ರ ಮಸದಲಿ ಚರಿಚರಿಹಳಿ
3. ಯ ಗಾಣಿಗರ ಚೆನಿಸೆರಿಯ ಮಗನು
4. ಸುರಿಸೆರಿಯರು ಹೊಯಿಸಳೇಶ್ವರ
5. ದೇವಾರಿಗೆ ಸುಂಣಕೆ ಕೊಠದು ಯೆರ
6. ಡು ಹೊನು

Note.

This short inscription in the Hoysaḷêśvara temple records the gift of two *hons* by Surisetṭi, son of Chennisetṭi, an oil monger of the village Chaṭṭichaṭṭihaḷḷi (same as Chaṭchaṭhaḷḷi near Haḷebîḍ) for the whitewashing of the Hoyisaḷêśvara temple (Hoysaḷêśvara temple). The donation is said to have been made in the month of Chaitra in the year Hêviḷambi. It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A.D.

14

At the village Halebîḍ in the hobli of Halebîḍ, on a slab in the ceiling of the navaraṅga of the Kariyamma temple.

Size 8′ × 2′ — 6″

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದ ಊರ ಬಾಗಿಲ ಮೇಲ್ಛಾವಣಿಯಲ್ಲಿದ್ದ ಕಲ್ಲು.

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇಲ್ಛಾವಣಿಗೆ ಹಾಕಿದ್ದಾರೆ).

I ಪಟ್ಟಿಯಲ್ಲಿ—

1. ನಮಶ್ಶುಂಗ ಶಿರಶ್ಚುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಳೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂ
   [ಭವೆ]
2. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ . . .
3. ವಾಸನ್ತಿಕಾ ದೇವೀಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮೃ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ . . . .
   ಮಂಡಳಿಕ
4. ಬೇಂಟೆಕಾಱಂ ರಿಪುಗಜ ಗಂಡಬೇರುಂಡ ಮಲೆಪರೊಳು ಗಂಡನು ಮೆನಿಪ ಶ್ರೀಮನು ಮಹಾ
   ಮಂಡಳೇಶ್ವರ
5. ತಳಕಾಡು ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ವಲಂಗೊಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

6. ರ ಗಂಗ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ್ನ ಸಹಾಯ ಸೂರ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ
   ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ಧೇವರಸರು
7. ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹದಡೆಯ ಕುಪ್ಪದಲಿ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲ ಶ್ರೀವೀರ
   ಬಲ್ಲಾಳು ದೇವರು ಮುಂ
8. ಗುಡಿಯಂ ಬೆಸಸಲು ಸಕವರ್ಶ ೧೧೧೧ನೆಯ ಸವುಮ್ಯ ಸಂವತ್ಸರದ ಅಶ್ವೀಜಸು ೨೮ ॥ ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ
9. ಮತುವಾರುವ ಸಾಹಣದೆ ರಾಜಪುತ್ರ ಸಾಹಣಗಳಧಿಪಾಲಕ
10. ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸಬಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

11. ರೇವನ್ತ ಮಚರಿಪ್ಪ ಸಾಹಣಿಗಳಿಗೆದೆಯ ಗೂಂಟ ಮಚ್ಚರಿಪರಾಯಸಾಹಣಿಗಳ ಮೊಗದ ಬಿರು
12. ದ ರಾಯ ಸಾಹಣಿಗಳ ಬೆಂನ ಚಂಮಟಿಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಿಗಳಂಕುಸಂ ತ್ಯಾಗದಲು ಖರ್ಣಂ
13. ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ಸಾಹಸದಲು ಸಹಸ್ರಾರ್ಜುನಂ ಗೀತನ್ರಿತ್ಯವಾ
14. ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ರ ಪವಿತ್ರಂ ಸಾಮ ನಿಧಾನಂ ಅರ್ತ್ಥಿಜನ ಚಿಂತಾಮಣಿ ಅರ್ತ್ಥಿಜನಕ
15. ಲ್ಪದ್ರುಮಂ ಭಯಲೋಭದುರ್ಲ್ಲಭಂ ಸುಜನೆಯ್ಕಮೇರು ಆಳಂ ಕಂಡು ಕೀಳಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ಸಾಹಣಿಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೊಡ್ಡಂ ಕಂಡು ಸುತ್ತಂ ಬಳಸುವ ಜಂಗುಳಿ ಸಾಹಣಿ ಹೆಂಡತಿ ಗಂಡ
    ಗಂಡಪೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

17. ದೇವರ ದಿಬ್ಯ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾಧಕಂ ನಾಮಾದಿ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಖಳ ಚುರ್ಯ ಭುಜಬಳ ಚಕ್ರವ . . .

18. ಬಿಜ್ಜಳ . . . . ಗಂಡ ಪೆಂಡಾರದ . . . . ಚೆಂನಕಾಳಮನಾಹಣಿ ಮೇಗಣ ಗೆಱಿಯಲು ದೇವಂ ಬಿಟ್ಟಿರಲು ತಾನ್ಮುಂ

19. ತೆನ . . . . ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲ ಅಸಗರ . . . ಗಳಂ ಕಡಿಖಂ

20 ಡ . . . ದ್ದ ನಾಹಣಿ ಚಂಡೆಯ ಕುನ್ನಮ ನಾಹಣಿ . . . ಮಾಯ್ಯಜೀಯನು

Note.

The slab containing this vîragal inscription was originally built into the ceiling of the old entrance gateway of Haḷebîḍ and the record was noticed in M. A. R. 1917, p. 45, by Mr. Narasimhachar. On the demolition of the gateway, the slab was removed to its present place.

It belongs to the reign of the Hoysaḷa king Ballâḷa II. It begins with the usual stanza in praise of the god Śambhu and next gives the royal epithets applied to Ballâḷa II:—obtainer of the band of five musical instruments, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvi, delighter in musk, plunderer of the Chôḷa army, hunter of maṇḍalikas, gaṇḍabhêruṇḍa to the elephants his enemies, champion over the Malepas, capturer of Taḷakâḍu, Gangavâḍi, Noḷambavâḍi, Banavase, Hânungal, Halasige and Belvala, bhujabala-vîra-ganga, Śanivâra-siddhi, giridurgamalla, a Râma in battle, unassisted hero, nissanka pratâpa-Hoysaḷa śrî Vîraballâḷadêvarasar:—

The king Ballâḷa II is stated to have marched against Murâri Kêsava Nârasinga encamped at Hadaḍeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear. A general named Chenna Kâḷama-Sâhaṇi is next mentioned with a string of titles, *kaṭakada gôva* (protector of his camp), a Rêvanta in horsemanship, a peg to the chest of envious royal sâhaṇis, a whip to the back of the titled royal sâhaṇis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karṇa in liberality, an Indra in the enjoyment of pleasures, a Hariśchandra in truth, a Sahasrârjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintâmaṇi stone to suplicants, a Kalpa tree to supplicants, not given to fear or greed, the sole Mêru to good people, husband of the wives of royal sâhaṇis who on seeing a warrior take to flight, husband of the wives of sâhaṇis who on seeing an army move round about, gaṇḍa peṇḍâra, worshipper of the holy feet of the god Baḷḷêśvara, destroyer of hostile troops, etc.

The warrior Chenna Kâḷama Sâhani is called gaṇḍa-peṇḍâra and this title is given in line 18 after the name Bijjaḷa, the Kaḷachurya king. There are some lacunæ after the name Bijjaḷa. Whether Chenna Kâḷama Sâhaṇi had been a subordinate of the Kaḷachurya king Bijjaḷa and fought against Ballâḷa II in this battle (*see* M. A. R.

1917, p. 45) or whether he was a subordinate of Ballâḷa II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâḷa encamped at Mêgaṇagere, (a tank higher up?), to have marched forward up to the river (not named: probably the Tungabhadrâ river or Haridrâ river is meant as they are not very far off from Hadaḍi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Śauryamalla?), Chaṇḍeya, Kunnama Sâhani and Mâyyajiya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saumya sam. Âśviyuja śu. 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murâri Kêśava or Chenna Kâḷama Sâhaṇi. The mention of Bijjaḷa in the inscription seems to indicate that Chenna Kâḷama Sâhaṇi was once serving under him. At the time of the inscription, however, Bijjaḷa was not living.

KOLAR DISTRICT.

15

KOLAR TALUK.

At the village Sômênahaḷḷi in the hobli of Vokkalêri, on a boulder to the east of the village.

Size 5′ × 3′.

Kannaḍa language and characters.

ಕೋಲಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 5′ × 3′.

1. ಂ ಸ್ವಸ್ತಿ ಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಖಾಬ್ಯುದಯ ೧೬೬೮
2. ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ವೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
3. ತು ವಕ್ಕಲೇರಿ ಚಂನಂಣನವರು ಮುಡಕಜಾಲತಂಮ
4. ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರಶಿಕೊಟ ಉರ ಕೊಡಿಗೆ
5. ಶ್ಯಾಸನ ಪಯಿಂಗಳಸಂವತ್ಸರದಲ್ಲು ಆಲಹಳಿಬೇಡರು
6. ರಾಚಕಾರ್ಯೆವಂ ಮಾರಾಂಡಹಳಿ ಲೂಟಿಮಾಡಿಕೊಂಡುಹೋ
7. ಗುವಾಗ ಜಗಳದಲಿ ನಿಂನತಂಮ ಹನುಮನು ಪುನುಮಾರಿ?ಹ
8. ತನಾಗಿ ನೆತರಗೊ[ಡಗಿ]ಹಾಕಿಕೊಟದು ಕೋಳಾಲರಾಜಧಾನಿಗೆನಲು
9. ವ ವಕಲೇರಿಹೋಬಳಿಕನಬೆವಳ[ಗೆ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ